

Church Matters.

Religious Notices.

FIRST PRESBYTERIAN CHURCH.—Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10:30 A. M. and 7:30 P. M. Sunday-school at 12 M. Sunday-school prayer meeting, Sabbath, at 7 P. M. Weekly prayer meeting, Thursday, at 7:45 P. M.

FIRST BAPTIST CHURCH.—Rev. Ezra D. Simons, Pastor. Sunday services: Preaching at 10:30 A. M. and 7:30 P. M. Sunday-school, 12 M. The Lord's Supper on the first Sabbath of each month, close of morning service. Weekly prayer meeting every Thursday evening at 7:45 o'clock.

METHODIST EPISCOPAL CHURCH.—Rev. D. R. Lowrie, Pastor. Sunday services: Preaching, 10:30 A. M. and 7:30 P. M. Sunday-school, 12 M. The Lord's Supper on the first Sabbath of each month, close of morning service. Weekly prayer meeting every Thursday evening at 7:45 o'clock.

THE WESTMINSTER PRESBYTERIAN CHURCH.—Fremont street, corner Franklin. Rev. S. W. Duffield, Pastor. Sabbath services, 10:30 A. M. and 7:30 P. M. Sunday-school, 12 M. Weekly prayer meeting at 8 o'clock each Thursday evening, in Chapel parlor.

CHRIST CHURCH (EPISCOPAL).—Liberty street. Rev. W. G. Farrington, D.D., Rector. Morning service 10:30 o'clock; Sunday-school at 9:30 A. M.

CHURCH OF THE SACRED HEART.—Rev. J. M. Nardisillo, Pastor. First mass, 8:30 A. M.; High mass, 10:30; Vespers, 3 P. M.; Sunday-school, 2:30 P. M.

BERKELEY UNION SABBATH SCHOOL.—Held in Berkeley school-house, Bloomfield Avenue, every Sunday, at 3 o'clock P. M. John A. Skinner, Superintendent. All are welcome.

WATERSING M. E. CHURCH.—Rev. J. Cowans, Pastor. Sunday services: Preaching, 10:30 A. M. and 7:30 P. M.; Sunday-school, 2:30 P. M. Prayer meeting, Thursday evening at 7:45. Class meeting on Tuesday evening at 7:45.

ST. PAUL'S PROTESTANT EPISCOPAL CHURCH (Watertown).—Rev. Daniel L. Edwards, Rector. Morning service, 10:30 o'clock; evening service, 8; Sunday-school, 3 P. M.

GERMAN PRESBYTERIAN CHURCH.—Rev. John M. Enslin, Pastor. Hours of Service, 10:30 A. M. Sunday-school, 2:45 P. M. Prayer meeting, Tuesday evening, 7:45.

REFORMED CHURCH, BROOKDALE.—Rev. J. O. Van Fleet, Pastor. Sabbath services, 10:30 A. M. and 7:30 P. M. Sunday-school, 9 A. M. E. G. Day, Superintendent. Prayer meeting, Wednesday evening.

HOPE CHAPEL Sunday-school every Sabbath at 3:30 P. M. Mr. John G. Brightton, Superintendent.

SILVER LAKE.—Sabbath-school held every Sunday, in the hall, at 3 P. M. Charles A. Hubbs, Superintendent. Gospel meeting every Sabbath evening at 7:45 o'clock. Weekly Prayer meeting every Tuesday evening.

THE M. E. SUNDAY-SCHOOL OF WATERSING held a picnic in the grove adjoining the church, on Wednesday last. An excellent time was enjoyed by all present.

PARK M. E. CHURCH.—Rev. Mr. Lowrie, pastor, will preach as usual tomorrow A. M. and P. M.

First PRESBYTERIAN CHURCH.—The Sabbath evening service will be discontinued for a few weeks.

WESTMINSTER CHURCH.—Pastor Duffield preached a live sermon on a live subject last Sabbath evening. Rev. Dr. George Duffield, we are glad to learn, will occupy the pulpit during the pastor's absence on vacation. It was at first feared that this arrangement could not be made, but it is now definitely settled.

CHRIST (EPISCOPAL) CHURCH.—The vestry of this parish have contracted with Cory & Co., of New York, for one of their large size No. 10 Excelsior furnaces. This announcement will give great satisfaction to the members of the congregation, who suffered much the last winter from cold and furnace gas. The new heating apparatus is warranted to be a success.

THE REV. GEO. H. EDWARDS will take charge of the "Aldeberry" Chapel, Dodd Street, Watertown, and will preach both morning and evening. The Sacrament of the Holy Communion will be administered at the morning service, and the Rev. D. T. Edwards is expected to take part at the above services. Service in the morning at 10:30, in the evening at 8 P. M. Sunday-school at 3 o'clock P. M.

SILVER LAKE.—The Gospel meeting, at the Hall last Sunday evening, was largely attended, about seventy-five being present. The theme talked about for the last three Sabbath evenings was "Trichina." The Scripture used, Ephesians iv. 27. "Neither give place to the devil." Division of subject—1st. There is a devil. 2d. He seeks a place in us. 3d. How we may prevent him. The Sabbath-school is increasing in numbers and interest. The Prayer Meeting this week was well attended.

BAPTIST CHURCH.—The Rev. Mr. Brinkerhoff, of New York, preached last Sabbath morning and evening. Henry F. Smith, of Mount Holly, N. J., will preach. Pastor Simons is expected home on the third Sabbath in August. He is spending his vacation with his family at the seaside.

Scenes at a Russian Pilgrimage. Mrs. Scott-Stevenson, in her "On Summer Seas" gives the following account of a Russian pilgrimage to the shrine of St. Nicholas, at Bari, in Italy: "The women all dressed in white, and, as is the custom, hairy, barefooted, with staffs slung over their shoulders, on which were tied bundles of clothes and a pair of boots; the women wore blue serge skirts, gray jackets, and red handkerchiefs around their heads, and, like the men, carried bundles, with a water-bottle and tin mug, on their backs. They were all slowly crawling on the steps, with bleeding knees and torn, travel-stained garments, muttering pray-

ers and endless litanies, as they toiled upward. On entering the church we saw a shocking sight, so painful that I hesitate to describe it. Four women, with their knees, with their heads bent down to the ground in the most unnatural attitude, their eyes shut, and the swollen veins standing out like cords from their crimsoned foreheads. A man walked by the side of each holding one end of a handkerchief, while the wretched penitent held the other, and was thus guided along the pavement. For a few seconds we did not realize what was taking place, but as they passed us onward, we noticed four marks like a dark ribbon behind them, and it dawned on us they were actually licking the floor! And such a floor! Thousands of only half civilized human beings had been in the church since day-break, as the tainted atmosphere but too plainly showed. For over eighty yards those wretched creatures had kept their tongues on the rough pavement, over forty pollution that can not be described. We were brought to our seats by horror and disgust, and in spite of ourselves stayed till they at last reached the altar steps and were permitted to rise. Their faces haunt me still; the small, cunning eyes turning stealthily toward us, and as hastily turned away; the half-shamed, half-furious look, the coarse, dirt-smeared features, the matted heads of hair, and the rolling, lacerated tongues bleeding over their chins. All were fellow creatures, these pauperized looking like scared wild beasts! What religion can that be which permits such a frightful exhibition, such a loathsome scene of human degradation!"

Old English Forms of the Lord's Prayer. A. D. 900.

Our Father which art in heaven, be thy name hallowed. Let thy kingdom come, thy will as in Heavens and Earth. Our Loaf superstantial give us to day and forgive us our debts, as we forgive our debtors. And lede us into not temptation, but deliver us from evil. Amen.

A. D. 1258.

Fader ure in heuene, halweide beoth thi neune, cumen thi kumeriche the wile beoth idon in heuene and in. The eurewych dade bried git ouz thilk dade. And worfiz ure dettes as we worfiz ure dettours. And lede ure no into temptation, but delver ure of yvel. Amen.

A. D. 1500.

Fader ou in heuene, halweide beoth thi neune, the kingdom come. Thi will be done as in heuene and in erthe. Our eure dade bried give us to day. And forgive us ure dettes, as we forgive our dettours. And lede ure no into temptation. But delver ure from evil. Amen.

A. D. 1611.

Our father which art in heuene, sanctified by thy name. Let thy kingdom come. Thy will be done, as in heuene in earth also. Give ure to day our super substantial bread. And lede us not into temptation. But delver us from evil. Amen.

A. D. 1650.

Our father which art in heuene, halweide beoth thy name. Thy kingdom come. Thy will be done in earth as it is in heuene. Gienne this day our daily bread. And forgive us ure debtors, as we forgive our debtors. And lede us not into temptation, but delver us from evil. For thine is the kingdom, and the power and the glory for eue. Amen.

The Maple-Place Jersey Cattle. Having learned that Mr. John F. Maxfield's herd of Jersey cattle were looking very fine, THE CITIZEN dispatched a reporter to the spot, who found Mr. Maxfield happily considering the beautiful deer-like animals and gathered from him much information, all of which he here retain to the listening ears of our readers. The herd numbers twenty cows and two calves, just imported. Mr. Maxfield had already two bulls and nearly as many more cows and heifers, and this addition brings his stock up to about fifty head of as fine and pure bred animals as one sees.

By Secretary Folger's special permission, the present herd, accompanied by two attendants, were shipped direct to Mr. Maxfield. They came by the Morris Canal and from the dock were sent to New York, and are now in "quarantine" in an airy shed until the 23d of September. One of the two little heifer calves (No. 497) was born on the Channel voyage, and the secretary of the Jersey Club put its number about its neck with padlock and chain and named it. The other is a young beauty, born on the passage to this country, and unnamed, until the present serialization of "Cattle" in the pages of this journal. And this Mr. Maxfield states will be registered as its name in the herd-book. The attendants have now returned, and Mr. Maxfield's own men have the care of the herd.

To those who are ignorant of the facts it may be as well to say that "Alderman" cattle are not imported. What pass as "Alderman" cattle are really Jersey cattle, and are distinguished by a certain mark on the shoulder, and are not "in quarantine" in an airy shed until the 23d of September. The two little heifer calves (No. 497) were born on the Channel voyage, and the secretary of the Jersey Club put its number about its neck with padlock and chain and named it. The other is a young beauty, born on the passage to this country, and unnamed, until the present serialization of "Cattle" in the pages of this journal. And this Mr. Maxfield states will be registered as its name in the herd-book. The attendants have now returned, and Mr. Maxfield's own men have the care of the herd.

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The Tongue.

"The tongue can no man tame; it is an unruly evil, full of deadly poison."—*Bible*.

"A long tongue makes life short."—*Persian*.

"To slip on the pavement is better than to slip with the tongue."—*Hebrew*.

"Who masters his tongue saves his head."—*Turk*.

Bloomfield and Montclair
KINDLING WOOD FACTORY
AND
SAW MILL

has just been opened by C. F. FRITZ, on the premises known as the Woodbridge Foundry, near Ridgewood Ave., where there will be found constantly on hand, Kindling Wood, also Cord Wood, sawed or unsawed, besides a full assortment of Lumber.

Re-sawing for Carpenters a Specialty.

Orders by mail will receive prompt attention.

C. F. FRITZ, Bloomfield, N. J.

HAYDEN'S PATENT

Spiral Elastic Steel Strand

FENCE.

WILL NOT BLOW DOWN NOR BURN UP.

A perfect protection without being an obstruction; does not create snow drifts nor hedge-rows; perfectly harmless yet effectual; very neat and ornamental in appearance; easy to keep in order; and on the whole "The Best Fence in the Market." For Catalogue apply to

E. W. SUTTON, General Agent,

Box 73. Glen Ridge, N. J.

ICE! ICE!! ICE!!!

NEWARK CITY ICE CO.

JUNE 1ST, 1883.

This Company having secured a SUPERIOR CROP OF ICE are now prepared to furnish the same to their many patrons at Bloomfield, Montclair, and the Oranges at the lowest market rates.

Orders left at their Office on Bloomfield Avenue, or by Telephone, will receive prompt attention.

W. A. FREEMAN, Sup't.

SLEEP IN COMFORT.

Also the N. Y. and Greenwood Lake Railroad have Bloomfield for New York:

A. M. 9:00, 11:30. P.M. 8:30, 10:30.

A. M. 1:45, 4:45, 6:15.

Passenger change cars at Newark.

From the time table D. L. & W. R. R., Aug. 1, 1883:

Trains will leave Bloomfield for Newark:

A. M. 9:00, 11:30. P.M. 8:30, 10:30.

A. M. 12:40, 2:10, 3:40, 4:40, 5:30, 6:20, 7:10, 8:30, 10:00, 11:00.

Passengers do not change cars at Newark.

Also the N. Y. and Greenwood Lake Railroad have Bloomfield for New York:

A. M. 5:38, 7:06, 7:39, 8:57, 10:56.

P.M. 1:40, 4:54, 5:30, 7:05 Sat. only, 10:08.

Sunday trains, 8:08 A. M., 7:05 P. M.

Leave Newark for Bloomfield, via Chambers St. Ferry:

A. M. 6:00, 8:30, 12:00.

P.M. 3:40, 4:40, 5:40, 6:20, 8:00. Saturday on 12:00 P. M.

Sunday trains, 8:45 A. M., 1:30, 8:00 P. M.

Also to Newark via Newark and Bloomfield Horse-car R. R., from early morning till late in the evening, at frequent intervals.

In 1863 the heaviest trains were two passenger, one smoking, and one baggage car; in 1883, four to eight passenger cars, and one baggage car.

These facts prove something. Bloomfield must be a growing place, and as this growth is not all from the inside, it is fair to assume Bloomfield is an attractive place.

When fully grown it will take eighteen of the males, placed end to end, to make an inch. The disease to which they give rise is often mistaken for muscular rheumatism, and is called trichiniasis, sometimes trichinosis.

It was not until 1853 that the parasite was found in man. During the next twenty-five years it was proved that there was a connection between the disease in man and that of a hog; and in 1867 the parasite was found in the muscles of the latter. Whence the hog derived it is not known. The parasite is sometimes dormant in the animal, like the chrysalis of the butterfly. But when the hog's flesh is eaten, the tiny capsules are dissolved by the digestive juices, and trichines are set free.

A single meal may introduce many thousands of them—over a million, say, into the stomach. Thus introduced they live in the muscle tissue, and in the intestines, each one producing meanwhile a brood of at least one thousand five hundred. The latter soon migrates toward the muscles, following the course of the blood vessels and nerves, and reaching their goal about the tenth day.

Here, in five or six months, they pass into a sort of chrysalis condition, to be freed from it only by the arrival of some other being. Similar migrations may follow, wave after wave. More or less,